

# A REVIEW OF THE STATE OF THE BRITISH NATION.

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Tuesday, December 28. 1708.

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I Am not at all ignorant, that the many Interruptions I receive from the injurious Treatment of the *Rebells* and others, several times causes me to break off the Chain of Discourse, which sometimes I do as it were—but just begin, and as I am us'd of all Hands it cannot be otherwise;

This made me break off, as I have several times before, my Discourse of Trade, which I had made a little Attempt to renew, and which indeed was one of my first Thoughts in the Design of these Papers, little thinking to launch into such an Ocean of Contention, as I have been forc'd into by the Enemies of the publick Peace.

I must therefore beg the Expectants Patience as to Matters of Trade, till the Beginning of the next Volume; when this Pa-

per being by some well-meaning Gentlemen Subscriptions to begin to be re-printed in *Scotland*, I shall calculate my Discourse of Trade to the Circumstances of both Parts of the united Kingdom; and then so far as I can answer for my own Desigus, I do not purpose to let any thing interrupt it— And this Volume being just finishing, I hope, the Delay will not be resented.

I shall however apply the Remainder of this Volume to detect these barbarous Clamours, about the Proceeding against the *Jacobite Clergy in Scotland*— To make it appear more severe, the Party pretend to fill your Heads with the Numbers of the Episcopally inclin'd People in *Scotland*— And having met with little Opposition in that Case, they are come from telling you, that

that there is not a Majority of the People for Presbytery to an intolerable Stock of Face, and now to say there is not one in Twenty.

If this were true, the *Episcopal* People in Scotland can give a very slender Account, why they, and not the *Presbyterians*, did not manage the Revolution, and why the whole Nobility of Scotland, together with the Commons chosen in Convention, should at so much Leisure vote Presbytery into the Church, as the Opinion and Choice of the whole Nation, and turn the Bishops and all their supernumerary Dependencies out of Doors?

—What, be turn'd out by one twentieth Part; nineteen *Episcopal Scots* be bully'd by one *Presbyterian*? This looks like the Law of making good the Text, *One to chase a Thousand, and Two put ten Thousand to Flight*. Besides, who are these nineteen Parts of Twenty to be meant? —Among the Nobility they were not found, nor among the Gentry; where else were their *Episcopal* Principles, when in Parliament they voted out the Bishops, and how few were there that stood up for them? —

O but they were mobb'd into it, and the Rabble did it — I know that's a mighty Argument with them; but this is very unhappy in the present Case — How could you be mobb'd into it? What did the one *Presbyterian* mobb the nineteen Prelatists? Where are your Majority, your nineteen to one, you parted with your Hierarchy mighty tamely, *Episcopacy* dy'd as a Fool dieth; if one in twenty mobb'd you out of your Church-Government — Let us examine, where this Majority of nineteen to one is to be found?

1. They cannot be among the Nobility; they voted you down in Parliament by a great Majority.
2. They cannot be among the Gentry, that is, the Barons and Burgesses; for they chose Representatives that voted you down, as a publick Nuisance almost unanimously.
3. They cannot be among the common People; for they anticipated the Nobility and Barons, and rabbled you out of the Churches, as you say yourselves; and one in twenty could never have done that, unless as before you were infatuated, and no Spirit at all possess'd you.

Where must this great Majority be, ~~that~~ is, to prove Scotland so mightily inclin'd to Episcopacy? Indeed if you would say, that Jacobitism is a prevailing Faction in Scotland, and increases by the too great Lenity of the Government, and the Insolence of the Party, I shall say little to that; but abstract Jacobitism from the *Episcopal* Party, and you will find the Number very small, compar'd to what these People pretend — And according to my best Information, I shall state it, as I propos'd in a former Paper, N° 116.

1. The *Roman Catholicks*, who since the Restoration of *Episcopacy*, are very much encreas'd in Scotland, make some Part of the People; and here I must do the *Roman Catholicks* this Justice, that in the dark and ignorant Highlands, where the poor People had in the Times of *Episcopacy* in Scotland very little Care, if any, taken of them; the *Romish Clergy* who were in those Parts took more Pains to teach, instruct and civilize those poor ignorant People, than the *Episcopal Clergy* did, and I believe, gain'd more Profelites — And I must own, I think it is to the Honour of the one, as much as to the Reproach of the other — Again it can be prov'd, that since the Revolution, the Prelatists in the North of Scotland have publickly and in their Preachings encouraged the People, rather to go to the *Papists* than to the *Presbyterians* — Under all these Advantages I do not know, but the Number of *Roman Catholicks* in Scotland may be as one to four.
2. Of the wilder Highlands, who had heard little of Religion, and for whose Instruction the Church of Scotland is now with her Majesty's Concurrence, raising a noble Fund, preparing Ministers and School-Masters to be planted among them, and instructing them in the IRE, the Tongue they speak, in order to preach to them; of these I doubt I may say, that their Number, which is too great, may be to all the People of Scotland, as three in Forty.
3. Of the *Jacobite Dissenters*, who frequent Meeting Houses, disown the Government,

Government, and profess themselves for the *Pretender*, including the poor unthinking People who are debauch'd by their Superiors, and subjected by their Dependance upon others, I don't know, but there may be one eighth, or as above, five in forty.

4. Of merely conscientious principled *Episcopal Dissenters*, who unbiass'd with *Jacobitism*, or aw'd by Superiors, adhere to Prelacy as their Principle, and cannot in Conscience joyn with the *Presbyterian Ministry*; I believe, I speak with Reason, and do not singly find it on my own Judgment, there's not one to forty in the whole Country.

All these four Sorts make up ten in forty, that is, one fourth Part of the People of *Scotland*; and I am perswaded, the Calculation is not ill-grounded; how else comes it to pass, that the Churches in *Scotland* are so crowded, and the solemn Communions so follow'd? How is it, that great Parishes are to be named in the Countries, where there are hardly a *Jacobite* or an *Episcopal Person* to be found? How comes it to pass, that all the Meeting-Houses in *Scotland* out of *Edinburgh* amount to less than forty?

It is plain, 'tis nothing but a *Jacobite Rhodomontade*, to talk of the Majority of Voices in *Scotland* being for *Episcopacy*; let the *Scots* speak and act for themselves, *Presbytery is Establish'd by Law*; let the *Jacobites* receive no Foreign Aid, let no *Popish Invaders* joyn with them, let their *Pretender* keep where he is, and bring them no Help: I dare say, the *Presbyterians* will ask no Help to keep them where they are, and let them begin to shew their Majorities of nineteen to one when they please.

Yet one Thing this *Rehearsal* does mighty well in, and which the Government of *Britain* will take Notice of, I doubt not; viz. since they think themselves so strong, to take care of them accordingly, and prevent as far as possible the Encouragement they have already given, or may for the future give to Foreign Invaders, to disturb the Peace of the Church of *Scotland*; which whole *British*, even the very Church of *England* her self, is under the solemnest and most unalterable Engagements to protect and support.

The Security of the *Episcopal Church of England*, and the Security of the *Presbyterian Church of Scotland* are reciprocally wrap'd up in, and provided for by the Treaty of Union, incorporated in it, and made a Part of it—And I do take upon me to affirm, That it is not in the Reach of the present constituted Government of *Britain* to assault either of them; and this leads me to speak a little to the main Point, which some People would fain render doubtful, *Viz. The unalterable Nature of the UNION*.

To explain my self, I speak it freely; and am ready to shew my Face to it before any Authority in the World, and as the *Rehearsal* says, to suffer any thing the Law can inflict, in Defence of it.

It is not in the Power of the Parliament of *Britain*, or of any Part or Branch of the Powers now constituting the Parliament of *Britain*, whether *QUEEN*, *Lords* or *Commons of Britain*, whether separately or conjunctly, to contravene, repeal, dissolve or alter ANY ONE CLAUSE of the Treaty of Union, *no not one Tittle*. That I may not be misunderstood, pray observe.

I allow, they may explain or declare the true Intent and Meaning of any Article; They may endeavour to render any Article more effectua'; they may recognize and add new Sanctions to any Part of it; but to dissolve, break, repeal or alter, they cannot, I mean LEGALLY; for what they cannot LEGALLY do, they may be said not to be to do. Can this Power make a Law against the Operations of their Creator? No more can this Power make a Law against the Law by which they were establish'd; in the one they would sin against the Nature of a Law, and in the other they would sin against their own Constitution, and both would ipso facto dissolve all the Laws they should so make.

I could spend a great Deal of Time to prove this, and run out into several Debates of the present Settlement of the Parliament of *Britain*, from whence they derive, but I shall name only two; for I am not afraid of being plain even with the Parliament, where I am sure I am right..

1. The Parliament of *Britain* is the Birth, the Offspring, the Creation or Creature of the UNION. No Created Power can: